

The Spokesman

WEEKLY

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Attacks On Two Gurdwaras In Ludhiana And Mussoorie

Sikhs In Ranchi Denied Site For Their Shrine

Shiromani Gurdwara Prabandhak Committee, supreme religious body of Sikhs everywhere, has demanded thorough probe into three incidents.

Two of them relate to attack on gurdwaras while the third concerns gross discrimination shown against Sikhs. It has also asked the authorities for remedial measures with immediacy and expedition.

Certain goondas attacked this week a gurdwara attached to a school in Mussoorie, a hill station in Uttar Pradesh. But the authorities have taken no action against them. Now the principal of the school, the staff and the students feel unsafe.

In a telegram to U.P. Government, SGPC President Gurcharan Singh Tohra has demanded "severe action" against the guilty persons.

This is not the first time that religious sentiments of the Sikhs have been sought to be injured in U.P. Sometime ago pages of the Guru Granth Sahib were found torn in Saharanpur. In another case, the Nishan Sahib was desecrated. Also posters, eulogising a particular brand of cigarette, were pasted on Sikh houses.

Strangely, a grave incident has been reported from Ludhiana which has a majority of Sikh population. The police entered a gurdwara of Nihangs, which was near the Samrala-end of the by-pass, demolished the building, and took away the Guru Granth Sahib and the Nishan Sahib. The police district chief had promised to deposit the holy volume and the Nishan Sahib at local Gurdwara Kalgidhar, but it has not been done so far.

SGPC General Secretary Bhan Singh has demanded an explanation from the district officers. He has said that if the facts are otherwise, they should be placed before the public so that a true picture is known.

In Ranchi, Bihar, the government-owned Heavy Engineering Corporation is guilty of gross discrimination against the Sikhs. It has more than 500 Sikh employees, including

Sahajdharis. And the town itself has a population of several thousand Sikhs. Yet the HEC has refused to allot a site for a gurdwara.

This step-motherly treatment becomes all the more painful when it is known that HEC has allotted sites to followers of all other religions—Hindus, Muslims, Christians, Jains and Buddhists—not only sites for their shrines but also sites for their cultural centres.

HEC has also been accused

of denying off-day to Sikh employees on all of their main gurdwaras. This is in contrast to the full holidays announced for festivals of other religions.

The president of Sri Guru Singh Sabha, Jagannath Nagar, Ranchi, has already sent telegrams of protest to the prime minister, union home minister and SGPC president. Now it is for all Sikhs to rush to their succour and get the needful done.

Railway Budget Imposes Heavy Burdens On Common Man

"Rationalisation" Of Fares And Freights Deceptive

As feared, the railway budget, presented to parliament on February 23 by Railway Minister, Mr. P. C. Sethi, has imposed a crushing burden on the common man and is likely to push up the inflationary trends in the country.

The rise in passenger fares now proposed varies from 15 to 25 percent. It is the 21st hike since independence, making a cumulative effect of 315 percent since 1947.

Apart from withdrawing existing concessions, Mr. Sethi has levied huge penalties on lower class passengers. But, strangely, suburban commuters have been spared a new hike, though suburban services result in a loss of Rs. 70 crores to the railways. This is curious case of fare rationalisation.

The Railway Minister has also broken with the convention, followed by his predecessors, of granting some concession to short-distance, ordinary second class passengers and items of mass consumption.

The imposts were already made unbearable when fares

were rounded off recently and an additional surcharge of 10 to 15 percent on freight was clamped down last December.

Mr. Sethi has tried to give the impression that affluent sections of the society have also been penalised. But this is not true. There are glaring anomalies between long-distance upper class and lower class fares. For example, air-conditioned fare between New Delhi and Madras will go up by less than five percent as against 20 percent for second class fare. Of course, short-distance travellers shall have to dish out as much as 25 percent more.

This is all the more painful because the performance of the railway during the current financial year is claimed to be more satisfactory as compared to the

previous ones. Passenger traffic at 150.25 billion has been described by Mr. Sethi as "the best ever", and the wagon turn-round is also better than the 1980-81 figure of 15.2 days. Productivity rate is said to be higher than for many years and there has been spurt in revenue-earning goods traffic—"the highest ever freight loading of about 220 million tons achieved on the Indian railways". The estimated surplus in next financial year is 100 percent more than during the current one.

Because of all this, it should have been possible for the railway minister to spare people more burdens. But this was not to be.

Quite astonishing is nearly 50 percent increase in freight rates for newspapers, magazines and books. It is a tax on free flow of information so essential in a democracy. Already out of the ordinary man's reach, these things shall become more difficult to purchase.

Punjabi Academy set up at Delhi

The Delhi administration has set up a Punjabi Academy, an autonomous body, under the chairmanship of the Lieut.-Governor, Mr. S.L. Khurana.

The academy would help promote Punjabi and encourage writers in the language, besides creating facilities for teaching it in schools.

An amount of Rs. 50,000 has been allocated to the academy during the current year. The deputy secretary (finance), Delhi administration, Sardar Manjit Singh, has been appointed secretary of the academy till the appointment of a regular secretary is finalised, a press note said. Seven more posts have also been sanctioned and will be filled shortly. The academy will function from the Maharaja Ranjit Singh Trust Secretariat, Sapru House.

Indian Oil Corporation's New Director (Marketing) Sardar M.S. Rana takes over

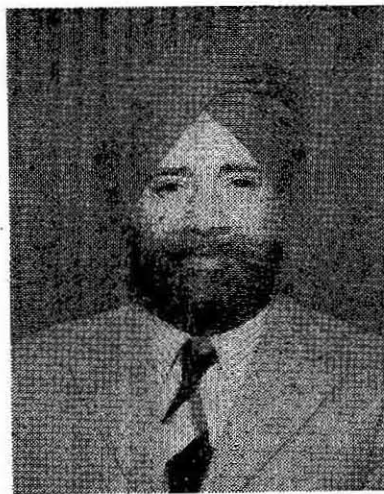
Sardar Manjit Singh Rana has taken over as director (marketing) at Indian Oil Corporation's headquarters in Bombay. He has held various senior posts in the corporation and was till recently the G.M. (Supplies).

One of his important assignments before was as director of Cochin Refineries.

Born in 1935 at Phularwan, now in Pakistan, Sardar Rana graduated as an aeronautical engineer, with specialisation in petroleum, marketing and distribution.

He is Member of Society of Licensed Aircraft Engineers, United Kingdom, and Associate Member of Aeronautical Society of India.

In 1973, he was given the import substitution award by the



invention promotion board (National Research and Development Corporation, Government of India) for indigenous development of a large capacity aircraft refueller truck.

Sardar Rana has widely travelled in Asia, Europe, USA and Australia.

Ensure Proper Tax Deduction from Salaries

The Income-tax Act requires every person responsible for payment of salary to deduct tax at source at the prescribed rates and deposit the same to the credit of the Central Government immediately in the case of Government employees and within seven days in the case of other employees.

Default of the Employer Attracts :

- (i) Recovery of the entire amounts of tax from him;
- (ii) Levy of interest and penalty; and also
- (iii) Prosecution which may lead to rigorous imprisonment and also fine.

Avoid Penal Action

ENSURE that the tax deductible on salary has been correctly deducted and deposited into Government account within the time.

ADJUST short deduction, if any, out of salary payments made in the month of February/March, 1982.



DIRECTOR OF INSPECTION
(Research, Statistics & Public Relations)
INCOME TAX DEPARTMENT
New Delhi-110001.

davp 81/326

Court Notices

In the Court of
Sh. Jagdish Chandra,
District Judge, Delhi.

Guardianship Act Case No. 27/82

1. Mr Arvind Mohan Khurana,
2. Mrs Hemamalini Khurana,
both r/o 35, Christian Society,
Fateh Ganj, Baroda (Gujarat),
presently r/o 16/5, Kalka Ji,
New Delhi. ...Petitioners

versus

1. M.O.C. 2. Sister Doereen,
Regional Director & Sister
Incharge, Nirmala Shishu
Bhawan, M.O.C. 12, Commis-
sioners Lane, Delhi

The petitioners above-named having applied to be appointed the guardian of the person of minor Miss Chandana, born on 23-9-1981 at Delhi. The 27th day of February, 1982 has been fixed for the hearing of the application, and notice is hereby given to general public that if any other relative, friend, kinsman or well-wisher of the aforesaid minor desire to be appointed or declared as guardian of the person of the said minor or desire to oppose the application of the petitioner aforesaid, he should enter appearance in person in the court, on the aforesaid date and be prepared to adduce evidence in support of his claim to such appointment of declaration or in support of this opposition to the application of the petitioner aforesaid.

Given under my hand and the seal of the court. This 23rd day of February, 1982.

(Seal) Sd/- District Judge, Delhi.

In the Court of

Sh. Jagdish Chandra,
District Judge, Delhi.

Guardianship Act Case No. 109/82

1. Mr. Elis Karlsson 2. Mrs
Margareta Karlsson both resi-
dent of 13, Varnham 532 02
Axvall, Sweden,

versus ...Petitioners

1. The State 2. S.O.S.
Childrens' Villages of India,
Vishal Bhawan, 95, Nehru
Place, New Delhi.

The petitioners above-named having applied to be adoption/ appointed the guardian of the person of minor Baby Shilpa, born on 5.12.1981. The 3rd day of March, 1982 has been fixed for hearing of the application, and notice is hereby given to general public that if any other relative, friend, kinsman or well-wisher of the aforesaid minor desire to be appointed or declared as guardian of the person of the said minor or desire to oppose the application of the petitioner aforesaid, he should enter appearance in person in the Court. On the aforesaid date and be prepared to adduce evidence in support of his claim to such appointment of declaration or in support of this opposition to the application of the petitioner aforesaid.

Given under my hand and the seal of the court. This 25th day of February, 1982.

(Seal) Sd/- District Judge, Delhi.

A THOUGHT FROM GURBANI

O Nanak ! to usurp another's right is forbidden
As is the flesh of swine to the Muslim
Or the flesh of the cow to the Hindu

—Guru Nanak Dev

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MEMORABLE MONTH

The month of February shall always remain written in golden letters in annals of Sikhs, as it represents a saga of sacrifices for noble causes. Way back in 1920's, this month was marked by two main events: the massacre of a Sikh Jatha at Nankana Sahib, which had gone there to rid the birthplace of Guru Nanak from the clutches of Mahant Narain Das and his cohorts, and the Morcha at Jaitu, in which 500 Sikhs became martyrs while facing British machine-guns. The most spectacular thing was that no member of the two Jathas retraced his step even an inch back, though death was staring them in the face; with Guru's name on their lips, they marched forward, regardless of the danger to their lives.

The Nankana Sahib episode was the beginning of a massive movement which finally rid our holy shrines from toadies and Mahants (abbots) and led to the birth of Shiromani Gurdwara Prabandhak Committee, an elected body to look after Sikh shrines. Mahant Narain Das was a debauch who was misusing Gurdwara Janam Asthan and its income from offerings for his personal pleasure. This was anathema to the Sikhs, and they took up the challenge in right earnest. A Jatha marched towards Nankana Sahib, and reached the gurdwara; the Mahant had made all arrangements to "teach them a lesson"; he had collected armed supporters within the holy precincts. Soon after the Jatha forced its way into the gurdwara, it was showered with a hail of bullets, but, in keeping with the spirit of do-or-die infused by Guru Gobind Singh, the members stayed on. Some of them were caught by the Mahant's men and burnt alive; even the holy volume of Guru Granth Sahib was riddled with bullets and its pages smeared with the Granthi's blood. The incident did not discourage the Sikhs; rather, on the contrary, it aroused them all the more to put an end to unscrupulous creatures like Narain Das. And they did succeed in their efforts eventually, everywhere in Punjab.

The Jaitu Morcha was an off-shoot of the dethronement of Maharaja Gurcharan Singh of Nabha who, apart from being a devout Sikh, had refused to send his troops outside India to fight for the British during the first world war. Enraged at this, Sikhs decided to arrange a series of Akhand Paths at Jaitu, then in Nabha state and now in Bhatinda district. The British authorities refused this permission; this was taken as an affront to Sikh religion. Poured in Jathas from all corners of Punjab into the sleepy town; the first Jatha was mown down with machine-gun fire, but this did not deter others. They came swarming in on the town and the authorities had to accept the Sikh demand.

The same spirit has to be rekindled in every Sikh heart these days so that we remain true to our martyrs.

NOTES AND COMMENTS

World Sikh Festival

A three-day World Sikh Festival in London has been planned by the Golden Temple International Radio Corporation based in United Kingdom. Beginning on July 9, this year, its aim will be to highlight the importance of Sikh religion and history through research papers to be presented by Sikh scholars. Special stress shall be laid on the birth of the Khalsa and "its uniqueness among the comity of nations"; views are to be exchanged on the present plight of Sikhs and measures needed to ensure a bright future for them. It shall also be proved, with historical facts, how Sikhs are a "separate nation".

Sikhs have a chequered history. After the advent of Guru Nanak, a new shape to his followers was given by Guru Hargobind, the sixth Guru, when he donned the twin swords of "miri" (temporal power) and "piri" (spiritual power). A completely new form and content was given by Guru Gobind Singh, the tenth and last Guru, when he raised the Order of the Khalsa by administering the Amrit; he had designated the Khalsa as the "army of the Almighty". Their motto was: Never to frighten anyone, nor to be scared by anyone. They attained complete nationhood when Maharaja Ranjit Singh

carved out a vast empire; in fact, this was the last bastion of freedom in the Indian sub-continent when other parts had been gobbled up by the British. But after the Maharaja's death, decay set in and Sikhs continued to be on downward slope. Papers to be read at the London festival would discuss the subject whether, after Ranjit Singh's empire got dismembered, the Sikhs lost their nationhood also.

The festival shall begin with a huge procession to be led by Sikhs in their traditional attire of the yore on 50 horses; Guru Granth Sahib shall be on a well-captained elephant. On July 10 a congregation shall be held on the spot where the last remains of Maharaja Duleep Singh lie buried; speakers shall talk about the golden days of Maharaja Ranjit Singh and the sacrifices since made by Sikhs for noble causes. On July 11 a seminar shall be held in Royal Albert Hall on the subject: Sikhs are a nation; views expressed shall be got printed in various world languages and distributed in all countries. The festival organisers have invited suggestions from Sikh organisations everywhere so that all views are represented on the occasion. This gesture is wise and welcome.

Too Rosy ?

President Sanjiva Reddy's address to joint session of parliament, his last before he bows out of office, though being a candid appraisal, appeared to paint too rosy a picture. It is true that progress has been spectacular in the core sectors, we expect record food production, rate of inflation has been brought down from 14 percent last year to nearly two and a half percent now, and gratifying achievements have been made in science and technology. But there are negative aspects also. The cost of living remains as high as ever, and the benefits of increased production or reduced inflation have not been reflected at the consumer's end; the public distribution system, though impressive, is far short of requirements; there are snags in meeting oft-announced goals in literacy and elementary education; above all, the new 20-point programme would be judged by the results rather than the publicity blitz with which it has been launched. The address did not make any mention of corruption which has seeped into all sections of our life, nor are signs on the horizon about much-needed judicial and electoral reforms. It would also

be wrong to ascribe the deteriorating law and order situation only to sectional agitations; much of the blame must be shouldered by administrative failures also.

Of course, the president struck a healthy note when he warned against differences among political parties "degenerating into discord"; we must echo his advice that despite differences, which exist in a democracy, "the good of the nation is an objective for which we must learn to cooperate, transcending disputes". The balance-of-payments situation is aggravated by the rising oil prices, and the fall in exports; the latter could be pushed up by giving more freedom and incentives to the private sector but we still continue to be glued to public sector.

The reference to "increased military presence around us" has special significance for Punjab, a sensitive state bordering on Pakistan. We cannot afford to be complacent, especially when our neighbour is acquiring massive arms from abroad; the position has been further complicated by other nations' strategic calculations. Extra burdens on us cannot be avoided, nor can we lower our vigil.

Childhood of the Sikh Gurus

The old Testament says "Train up a child in the way he should go; and when he is old, he will not depart from it". Wordsworth called child as a father of man. The childhood of ten Sikh Gurus could not be different; episodes from them got reflected later on in great deeds they performed. Almost all of them were precious, displaying height of intelligence and depth of spiritual power

they possessed. Even during his childhood each Guru dedicated himself to service, charity and deep meditation. Guru Nanak refused to wear the sacred thread (*janeu*) and spoke to his teacher of the sublimity of Godhood and brotherhood of mankind; he made a *Sacha Sauda* (true deal) by buying things with the money given to him by his father and distributing them among the mendicants and the

poor. Guru Harkrishan refused to see the ruler of the day, thereby displaying a great courage. The nine-year-old Gobind Singh asked his father, Guru Tegh Bahadur, to lay down his life against religious intolerance and political *zulum*. There are few parallels in world annals of such an inspiring leader at such a tender age.

Punjab and Sind Bank recently brought two profusely illustrated booklets in English and Punjabi based on authentic historical accounts. The episodes are

portrayed in variegated designs and colours by reputed artists. The narrative is excellent and is bound to inspire the children to follow in the footsteps of the Great Gurus. The birthplace of each Guru has been recreated in colour by the artists through their imagination and insight based on available historical data. This would help the children show due respect to the holy places and also usher them into the knowledge of villages and towns where each Guru spent his childhood.

Hope for the Hapless and the Handicapped Expanding Social Welfare Activities In Delhi

There are far more institutions and services catering to the needy, neglected, destitute and the handicapped today in Delhi than ever before. The Delhi Administration is at present running 60 institutions/centres and services covering almost all the facets of Social Welfare activities benefiting about 3,00,000 persons. These institutions provide boarding and lodging and social security to needy children, women, old and infirm, beggars, leprosy-affected persons, the handicapped and the mentally-retarded. Facilities of education, training are also given to make them stand on their own legs.

Anti-Beggary Drive Has Been Vigorously Launched. Beggars Are Being Trained In Nine Homes To Rehabilitate Them In Life

The expenditure on plan side for Social Welfare activities has doubled in the current financial year going upto Rs. 225 lakhs as against Rs. 110 lakhs last year. The outlay for the next year is of the order of Rs. 338 lakhs on the State Sector.

The Administration has decided to observe this year too, as the Year of the Handicapped to keep up the tempo of the schemes started in IYDP last year.

Some of the Schemes taken up this year are as follows :—

- * One school for mentally-retarded children and another for the deaf was started for Trans-Yamuna area.
- * The Government school for the blind boys was upgraded to High School level.
- * A Hostel for the college-going blind students was started near the Delhi University.
- * Ninety-six dwelling units were allotted to leprosy-affected persons.
- * A sheltered workshop, to provide work and training and a Rehabilitation Centre were set up for 800 leprosy patients at Tahirpur, Shahdara.
- * The scheme of setting up residential institution for the orthopaedically handicapped is on the anvil.
- * Social Assistance Centres to be opened.
- * 178 Kiosks and stalls have been allotted to the physically handicapped to rehabilitate them independently.
- * About 300 physically handicapped students are given educational stipend @ Rs.30/- and Rs. 40/- per month.
- * Almost 1,00,000 children and 20,000 expectant and lactating mothers are provided with the special nutrition under the Supplementary Nutrition Programme.
- * One short stay home for women and girls in distress and in moral danger has been set up.

**The Delhi Administration rededicates itself to the task
of helping the handicapped and needy in 1982.**



ISSUED BY :—
THE DIRECTORATE OF INFORMATION
AND PUBLICITY

Delhi Administration

DIP/PLAN-3/82

The Sikhs and Non-violence*

By : Dr. Mohinder Singh, Punjabi University, Patiala

While the Sikhs are attracting global attention as a result of the media blowing out of proportion acts of terrorism and separatist slogans of a few individuals little mention has been made about the fact they have a long tradition of sacrifice and passive sufferings dating back to the martyrdom of their fifth master, Guru Arjan Dev. And again the Sikhs were the only community in India who not only responded to Mahatma Gandhi's call for non-violent non-cooperation but successfully demonstrated the efficacy of this weapon through passive sufferings and martyrdom at Nankana, Guru-Ka-Bagh and Gangsar Jaito. It is interesting to note that while the larger movement of non-cooperation had to be withdrawn by Gandhi as a result of violent incidents at Chaura Chauri, the Akalis suspended their agitations only after they had gained control of their historic shrines and got the Sikh gurdwaras and shrines, Bill passed on terms acceptable to them. The Sikhs are, perhaps the only religious community in the world who not only democratically elect their political leaders but also the central and local bodies for the management of their sacred places since the passage of the Sikh Gurdwara and Shrines Bill in July 1925. Based upon the Akali and nationalist papers and private papers of Malcolm Hailey and other officials at the India Office Library, London and South Asia Centre, Cambridge, this paper, attempts to study the political implications of the Akali Movement and Akali contribution towards movement of non-violent non-cooperation in the country.

The Akali movement began in the early decades of the twentieth century with the Sikh reformers' belief that the places of their religious worship were being mis-managed and mis-used by their hereditary custodians called Mahants and the managers appointed or nominated by the British Government. The movement turned a decisive turn after the tragedy of Nankana on February 20, 1921, in which Mahant Narain Das and the mercenaries hired by him mercilessly butchered Bhai Lachman Singh Dhorowali and the Jatha of peaceful reformers led by him. Official involvement in the tragedy particularly that of Mr. C.M.

King, the Commissioner of Lahore Division convinced the Akali leadership that the Mahants alone were not responsible for the massacre of the innocent Sikhs. After enlisting support from the nationalist forces in the country the Akalis now launched a two-pronged attack directed against the vested interest in the Sikh shrines on the one hand and against the British authorities in the province on the other. Akali agitation over the keys' affair and later their morchas at Guru-Ka-Bagh and Gangsar Jaito are some important illustrations of their non-violent struggle and passive sufferings.

The Keys' Affair (Chabian Da Morcha)

The Golden Temple, the Akali Takhat and the adjoining Gurdwaras had passed into the control of the Akalis in October 1930. Sardar Sunder Singh Ramgarhia, the Government appointed Manager of Golden Temple, was also holding the office of Secretary of the new Committee of Management appointed by the S.G.P.C. Realising the force of public opinion, he decided to fall in line with the party of reform. Though the SGPC and the Committee appointed by it virtually controlled the affairs of the Golden Temple, the fact that the keys of the Toshakhana were still in the possession of a government appointed Manager, gave the reformers a feeling of continued official control over the Gurdwaras. At its meeting held on 29 October, 1921, the Executive Committee of the SGPC asked Sardar Sunder Singh Ramgarhia to hand over the keys to Sardar Kharak Singh, the President of the SGPC. Even before the resolution was made public, the news reached the Deputy Commissioner of Amritsar, who decided to forestall the manoeuvre by immediately sending an Extra Assistant Commissioner accompanied by a police party to Sardar Sunder Singh Ramgarhia to collect the keys of the Toshakhana.

A period of intense agitational activity followed the surrender of the keys. The Punjab press, particularly the pro-Akali newspapers, reacted very sharply. While censuring the Government to taking over the keys of the Golden Temple, the Panth Sewak wrote, "What right has a foreign Government to interfere in the affairs of the Gurdwaras? The Akali expressed its resentment in the following manner: 'On the one hand the keys

of the temple have been taken away and the other the bureaucracy has crossed all limits of tellies lies'. On orders from the Government of India the Government of Punjab arrested prominent leaders of the keys agitations. As soon as the news of these arrests reached Amritsar, the SGPC which was in session at Akal Takhat, adjourned its meeting at Ajnala. Soon more than 50 members reached Ajnala and continued proceedings of the Diwan. The authorities declared the assembly 'illegal' and immediately arrested all its members. However, the arrests, instead of checking the advance of the movement gave it a fresh fillip.

The S.G.P.C. by a resolution called upon the Sikhs 'to hold religious Diwans everywhere to explain the facts about the 'Key Affair'. The resolution further advised the Sikhs to observe hartal on the day of the arrival of the Prince of Wales on Indian shores. Further, Sikh soldiers and pensioners were asked not to attend any of the functions in honour of the Prince. The boycott move of the Akali leadership seems to have frightened the authorities in the Punjab to such an extent that they decided to cancel the scheduled visit of the Prince to Amritsar.

Adoption of non-cooperation by the Akalis and their addition to the ranks of those arrested in connection with the Khilafat agitation and Non-cooperation in Punjab greatly worried the government. With a view to dissuading the Sikhs from joining the non-cooperators, the Government adopted a conciliatory attitude towards the Akalis and suddenly announced its final withdrawal from the management of the Golden Temple and to hand over the keys to the

President of the S.G.P.C. when even after securing unconditional release of the Akali volunteers arrested in connection with the Keys' Affair, including Pandit Dina Nath, President of District Congress Committee, Ajnala. The Akali leadership refused to collect the keys, a gazetted officer of the Punjab Government was deputed to deliver the keys to Baba Kharak Singh, President of the S.G.P.C. in a Diwan specially arranged for the purpose.

Unconditional release of the Akalis and return of the keys was viewed by the nationalist leaders in the country as a decisive victory for the forces of nationalism. Mahatma Gandhi who seems to have found in the Akali victory an echo of the success of non-cooperation, sent the following telegram to Baba Kharak Singh:

**FIRST BATTLE FOR
INDIA'S FREEDOM WON
CONGRATULATIONS**

Struggle at Guru-Ka-Bagh

Akali struggle at-Guru-Ka-Bagh is a landmark both in the history of the Akali Movement and the larger movement of non-violent non-cooperation in the country. It was here that the Akalis were able to demonstrate the efficacy of the weapon of passive sufferings by their strict adherence to the vow of non-violence and thus set a new example before the forces of nationalism in the country. Their firm faith shook the authorities whose immoral use of force was exposed by the patient sufferings of the Akalis. It is interesting to note that a fresh trial of strength, the Akalis who were now isolated from the larger movement of non-cooperation, again emerged victorious and gave another blow to the power and prestige of the government.



Akali Jatha marching to Guru-ka-Bagh

* Based on author's "The Akali Movement," Macmillan, 1978.

The Sikhs were the only community in India who not only responded to Gandhiji's call for non-violent non-cooperation but successfully demonstrated the efficacy of this weapon through passive sufferings and martyrdom at Nankana, Guru-Ka-Bagh and Gangsar Jaito.

As stated above, the Punjab Government was looking for some excuse to implement its new policy of repression of the Akalis by force. A convenient issue was found in what was otherwise a insignificant incident of feeling of a dry kikka tree by the Akalis on the land attached to the Gurdwara. On a complaint from Mahant Sunder Das the police started arresting the Akalis for cutting dry kikka trees for use in the Guru-ka-Langar. To defy the government Jathas of Akalis started marching to the Guru-ka-Bagh.

Increasing use of force on the Akali Jathas in the face of their totally non-violent attitude had a great impact on the general public in the Punjab and outside. The S. G. P. C. appealed to men of independent opinion, journalists and national leaders to come and watch the non-violent struggle that was going on at Guru-ka-Bagh to obviate the possibility of misrepresentation at the hands of the bureaucracy. In response to the Akali appeal several national leaders, members of the legislative council and press representatives converged on Guru-ka-Bagh. Eye witness accounts of these independent observers when published in various newspapers in India and England aroused public opinion against the high-handed and brutal policy of the Government. Prominent leaders and workers of the Congress and the Khilafat movements also reached Amritsar. On 20 September, 1922 the Akali Diwan at Amritsar was attended by Swami Shradhdhanand and Hakim Ajmal Khan, Maulana Kifayat Ullah, Kumari Lajawanti and Sayed Atta Ullah Shah. All of them who addressed the Jathas assured the Akali leadership of the support of the Hindus and Muslims. In this Diwan an American cinematographer Capt. A. L. Verges, was also present. Later, he covered the beatings of the Akalis at the Guru-ka-Bagh in a short film entitled 'Exclusive Picture of India's Martyrdom'. He described the Akali morchas at Guru-ka-Bagh as 'A unique struggle in human history and a peaceful rebellion against the constituted authority'.

Criticism of the official action by all sections of the Indian public opinion and also by Indian and foreign newspapers again forced the Government to order unconditional

release of the Akalis. On the mediation of Sir Ganga Ram the government suddenly removed the barbed wire around the Guru-ka-Bagh and allowed the Akalis to take possession of the land. Thus ended, suddenly and most undramatically the long drawn struggle in which more than 1500 Akalis were injured and over 8000 suffered imprisonment.

While the struggle at Guru-ka-Bagh continued unabated, a high-level conference was called on 3 October, 1922 at the Viceregal Lodge, Simla. It was attended by the Viceroy and the Governor of the Panjab and Members of their respective Councils. The most important item on the agenda was the policy of the Panjab Government vis-a-vis the existing Sikh situation. The reports which the Government of India had received were conflicting. Some indicated that the supply of volunteers was almost unlimited; while others stated that it was drying up. According to official figures the total number of arrested Akalis had gone upto 8,000; the jails in the Panjab could accommodate only another 900 persons. The Governor informed the Viceroy that with the stoppage of beating of the Akalis a good deal of excitement over Guru-Ka-Bagh had subsided. He also informed the Viceroy that efforts to bring about a compromise between the Mahant and the Akalis had failed and the Deputy Commissioner had been asked if he could arrange for a Sikh to sue for a declaratory decree that those in occupation of the Gurdwara were entitled to cut wood on the Mahant's land.

This last suggestion by the Governor shows that the Government had realised that it was difficult to suppress the growing Akali Movement by mass arrests. The experiment in dispersal had failed earlier and could not be revived. The Government found itself in a difficult situation indeed; it was now on the look out for some face-saving device to extricate itself from the mess. To take the bureaucracy out of the impasse, Rai Bahadur Sir Ganga Ram, a retired Government Engineer, found a way out of the tangle by taking the disputed piece of land on lease from the Mahant and then allowing the Akalis to cut wood. As soon as Sir Ganga Ram informed the Deputy Com-

missioner of his action the police were withdrawn from the Guru-ka-Bagh. The barbed wire around its enclosures was removed and the Akalis took possession of the land attached to the Guru-ka-Bagh. Thus suddenly and most undramatically, ended the long drawn struggle in which more than 1500 Akalis were injured and over 8000 suffered imprisonment.

Akali victories during the keys affair and later their successful demonstration of the weapon of passive suffering at Guru-ka-Bagh greatly enhanced the power and prestige of the Akali leadership which had by now replaced the pro-British moderate leadership of the Chief Khalsa Diwan. With the election of Sardar Baba Kharak Singh a professed non-cooperator and a die-hard nationalist as President of the newly elected SGPC in July, 1921, and the formation of a new Executive Committee consisting of extremists and non-cooperators the movement of non-cooperation in the Panjab was further strengthened. This new element in the Akali leadership to whom the cause of religious reform differed little from extreme nationalism, was able to introduce nationalist politics into the movement for Gurdwara reform and thereby broaden the scope of the Akali Movement.

Perusal of the court proceedings against some of the prominent Akali leaders shows that the ideology of non-cooperation had taken some roots among them. Most of them did not defend themselves in the courts. During interrogation, they neither admitted nor denied the official charges against them. Whatever they said in the courts was not by way of defence but to tell the official machinery that as non-cooperators they had no regard for the British judicial system which they considered arbitrary and biased. The following extract from Baba Kharak Singh's speech in the court serves as an example: As the Government is a party to this prosecution and the Judge is one of its servants, I, therefore, do not wish to make any statement. My position as President of the Sikh Panth is like that of the Presidents of Union States, France and Germany.

A strong link and reciprocal relationship had thus been established between the two

movements. The Akali movement became a part of the national movement—in effect a branch of the Congress programme of non-cooperation at the provincial level and in return received active sympathy and support from the Congress leadership in its struggle against the Government. Mahatma Gandhi, Jawaharlal Nehru and other important national leaders personally visited the scenes of the Akali activities and provided moral support to the Akalis. Jawaharlal Nehru, who was arrested along with Gidwani, K. Santhanam and Sardar Darbara Singh Malhan, for entering the prohibited territory of Nabha, drafted a statement from inside the Nabha jail in which he criticised the Nabha administration for its unscrupulous and crooked ways and greatly appreciated the Akali Sikhs for their fine courage:

"I was in jail when the Guru-ka-Bagh struggle was gallantly fought and won by Sikhs. I marvelled at the courage and sacrifice of the Akalis and wished that I could be given an opportunity of showing my deep admiration of them by some form of service. That opportunity has now been given to me and I earnestly hope that I shall prove worthy of their high tradition and fine courage. *Sat Sri Akal.*

To sum up the Akalis, in the course of their five-year struggle (1920-25) clearly demonstrated the efficacy of the doctrine of non-violence. While over thirty five thousand of them were sent behind the bars and over five hundred of them attained martyrdom at Nankana, Guru-ka-Bagh, Gangsar Jaito and other places not one of them resorted to any act of violence. In spite of the official propaganda to the contrary they remained peaceful and maintained communal harmony which was the main key to the success of their movement. Through their passive sufferings the Akalis greatly added to the strengthening of the forces of Indian nationalism. A contemporary newspaper has thus summarised their achievement in this regard:

"The Akalis have shown to the Indians how a most arrogant, oppressive, cunning and deceitful bureaucracy can be brought to its knees by men of non-violent Satyagraha. By sacrifices at Guru-ka-Bagh, Jaito and other places they have destroyed the prestige of the bureaucracy and raised the dignity of India.

Congress(I) Chief Ministers In Tight-Corner

Mr. T. Anjiah's unceremonious ouster as Andhra chief minister has evoked critical comments in every political quarter. Many are prone to surmise that no one is safe in his gaddi, despite the loud protestations of blind loyalty to Congress (I) president and her son. Others point out how the party, ruling at the centre and in several states, is riven with factions and how each Congress (I) chief minister is confronted with problems of dissension and revolt from within. The scenario was well portrayed in the "Mainstream", a Delhi weekly, in its issue of February 20, 1982. We reproduce it here for our readers' benefit.

A recent Abu cartoon—one of those which makes him captivating—shows a panel of three: Anjiah saying, "In High Command we trust"; Karunakaran saying, "In Speaker, we trust"; and Antulay, "In trust, we trust". In a sense, this sums up the state of affairs that confronts Indira Gandhi within her own party.

Although she has been attacking, in the traditional style of a ruling party chief, the Opposition moves for a united stand the Prime Minister faces today not so much a massive onslaught from outside as a corrosion of stability inside her own party. The damage done by the antics of an Antulay or the pathetic incapacity of a Karunakaran to muster a decent majority, or by Anjiah's incapacity to curb squabbles within the Andhra Congress-I, can no longer be ignored by her.

In fact, there is serious faction-fighting in practically every Pradesh Congress-I.

Punjab has long been a witness to the ugly in-fighting between the groups owing allegiance to Chief Minister Darbara Singh and the Union Home Minister Gyani Zail Singh.

In Haryana is going on a three-cornered tussle in which the key figures are the Chief Minister Bhajan Lal, the Union Agriculture Minister Rao Birendra Singh and the former Defence Minister Bansi Lal.

In Himachal Pradesh, Chief Minister Ram Lal's energy and attention are largely spent on thwarting the moves within his own party by Bir Bhadra Sein.

In Rajasthan, Chief Minister Mathur has still to contend with the group round Har Deo Joshi, while the displaced Chief Minister Pahadia's following is still unreconciled.

In Madhya Pradesh, Chief Minister Arjun Singh's life is not made bearable by either the Shukla brothers or his other adversaries within the party.

Gujarat's Chief Minister Madhav Singh Solanki has to put up with restless dissidents who are never tired of carrying tales to the Centre against him.

In Maharashtra, Antulay's ouster has not pacified the Maratha lobby, rather its appetite is whetted.

In Karnataka, Gundu Rao has become more vulnerable today than ever before.

In Andhra, there are more than two sides in a near-civil war: two Central Ministers,

Venkatasubbaiah and Shiv Shankar, may make a bid while the old rivalry between the mulki region and the former Andhra Pradesh is getting intensified.

In Orissa, Chief Minister Patnaik does not have a comfortable time, while in Bihar, the tussle between Chief Minister Jagannath Misra and the Union Irrigation Minister Kedar Pandey have been fighting with no holds barred, while two other Central Ministers, A. P. Sharma and Bhishma Narain Singh have not given up their stakes.

In Assam, Anwara Taimur had to face a revolt which brought the former Janata turned-Congress-I Gogoi into forefront

to become the new Chief Minister.

In Kerala, Karunakaran has to face the serious problem of adjustment with the Antony Congressmen who have recently joined the Congress-I-led United Democratic Front.

Although nowhere near power, the Congress-I in West Bengal and Tamilnadu are in a state of disarray, one of the reasons why it has so far been able to be nowhere near the possibility of an electoral victory in either State.

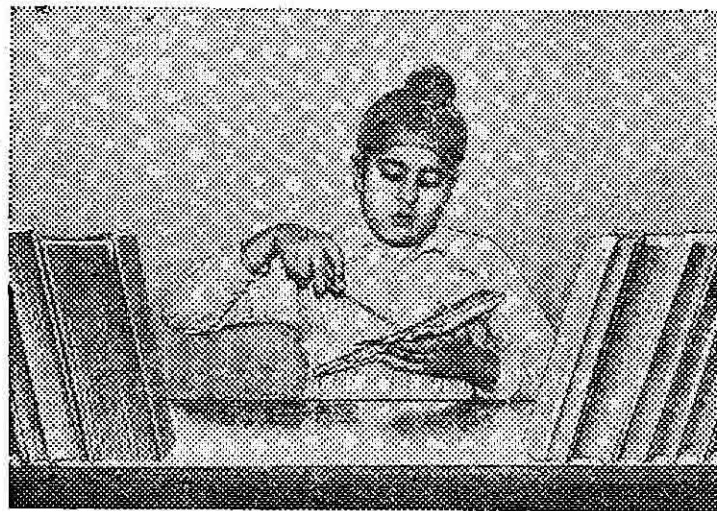
In the Congress heartland of Uttar Pradesh, Chief Minister Viswanath Pratap Singh has to bear the brunt of inner-party quarrels within his own Cabinet.

It is not that Indira Gandhi is a weakling as a party leader. Rather the opposite is the case. Far from decentralising powers, she has brought about, as a measure of security in her own light, a highly centralised set-up in which even minor decisions have to be cleared by her personally—an impossible arrangement in actual practice. When, for instance, Anjiah was sent out to Andhra Pradesh to replace Chenna Reddy, his only point of strength was that he was Indira Gandhi's man. Obviously in course of a year that testimonial has ceased to work like a talisman. Anjiah's misfortune was not so much having to face the public snubbing by Rajiv Gandhi, but the failure to control the powerful local chieftains.

In the old days, a Chief Minister's main claim to office used to be his capacity to muster majority support within his party, but since Indira Gandhi's return to power early in 1980, a Chief Minister parades his subservience to the Prime Minister as his only point of strength without bothering to build up a majority support within his Pradesh unit. The crassest example of this is provided by the latest recruit to this order, Babasaheb Bhosale, who makes no pretence of having any base in Maharashtra Congress-I, but demonstrates his profuse personal allegiance to the Prime Minister and her son. Indira Gandhi may think it uncharitable on the part of her critics to accuse her of striving for dynastic succession for Rajiv but the manner in which her loyal retainers proclaim their loyalty to her son without getting snubbed by her, adds credibility to the charge itself.

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The fifth world cup hockey tournament

By : Sardar Mohan Singh,
AIR Sports Correspondent

Pakistan has predictably won the World Cup for Hockey for the Third time thus proving their supremacy in this game and retaining the gold they had won at Buenos Aires, Argentina in 1978. In the final they defeated West Germany by three goals to one. Though West Germany was the first to score a goal it would have been trounced but for some poor finishings by the Pakistan forward and the excellent defence by the German goal keeper. The Pakistani Centre forward who emerged as the second top scorer in the tournament with as many as ten goals equalised for Pakistan. Then came a beautiful field goal from Manzoor Jr. Kalimullah's penalty stroke conversion thereafter sealed the loser's fate.

Australia who lost to West Germany 11-8, in the semi-finals, via the tie breaker got the bronze. Australia beat Holland 4-2 in the encounter between the losing semi-finalists. The semi-final between Australia and West Germany needs special mention. As the 70 minutes match remained undecisive even after extra time, it had to be decided by the tie-breaker with each side taking ten penalty strokes. West Germans proved better in converting these penalty strokes.

Pakistan had reached the final defeating Argentina 6-1, Spain 4-1, New Zealand 12-3, West Germany 5-3 and Poland 4-1. They beat Netherlands 4-2 in the semi-finals. The other finalists, West Germany defeated Poland 5-3, New Zealand 2-1, Argentina 2-0, drew 1-1 against Spain and lost to Pakistan earlier 3-5. They won 11-8 in the semi-final via the tie-breaker against Australia. Incidentally, both the finalists in the World Cup were from Pool A. The Olympic champions India, however, failed to make the last four grades and the reason for its disappointing result needs some analysis. It only had one consolation that its right full back Rajinder Singh emerged the highest scorer of the tournament with 12 goals. The spectators coming from various parts of the country and sports lovers were sad when India lost to Australia in their last League encounter. Indeed India lost to Netherlands and Australia even after taking the lead. Some of the reasons for the Indian debacle are that the Indian forwards were not up to

the mark in trapping. They indulged in dribbling and tried to pierce the crowded rival defence individually and failed. Thus many of the good moves were wasted at crucial junctures. Our forward players were brilliant at times but flopped at crucial moments. Our inside trio of Mervyn, Shahid and Sodhi were seen many times to be slow in making use of the occasional crosses coming from the wings or through passes or free hits from the defence.

The half line of Somaiya, Ravinderpal, Onkar and Gurmail were similarly slow and could not produce the required contact between the forward and the full backs. In the match against Holland, when we were at the top with 2-0 lead Bouwman exploited the left wing, where Surjeet and Onkar were slow, and scored two goals. In the India-Australia match, after 1-0 lead, India allowed Haselhurst to score the match winner he was virtually escorted

to the goal by Somaiya and Rajinder Singh. Moreover, India very rarely made use of the substitution rule under which a tired player gives way to a fresh one to make all the difference. Mr. I. M. Mahajan President Indian Hockey Federation has said that luck was not with us. The most appropriate comment however come from the International Hockey Chief Rene Frank. In his words "what is the use of speed and skill, if it does not produce desired results". In fact, what matter in hockey are the goals and not the brilliant stick-work, speed or even ball control. So far as the technique of Indian style is concerned, it is perfect. The sub-continental formation of 5,3,2,1 is still very effective and Pakistan has amply proved that it is better than the European formation of 3,3,3,1,1.

Though one of the Indian Selectors has remarked that after a long time at least we have started playing good hockey, Mr. Mahajan has rightly said that loopholes will be plugged after the next month's Nationals at Calcutta by the induction of new blood.

Interpretation Of Rules

It must be mentioned that no uniform standards appear to

have been laid down for the interpretation of rules regarding obstructions and infringement in the World Cup. For example, in the India-Australia match while the Indian goal keeper Negi's push was described dangerous, clearance hit by the Australian defender which rose quite high endangering many Indian players did not get any penalty. Similarly in the same match when Kaushik appeared to have been intentionally brought down in the striking circle, no notice was taken. However, in a similar case Australia was awarded the penalty stroke. What is worse when Rajinder sounded the boards with a penalty corner shot the goal was disallowed for undercutting. Thus India suffered from the interpretation of rules by different Umpires.

Interestingly the rules to be applied at the knockout stage in the World Cup were amended a little before the tournament and these new rules were not given due publicity. Significantly the substitution rule was amended mostly to suit the Europeans. Previously only two substitutions were allowed but it was raised to four in view of the so called heat in India. It may be remembered that Asian teams while playing in extreme cold conditions in Europe and elsewhere have never been given any such concession.

It would not be amiss to mention in the end that there have been an allround praise for the arrangements made for the coverage of the World Cup. Many countries described these as the best in all World Cup tournaments. A large contingent of correspondents and broadcasters from participating and other countries had gathered at this prestigious hockey meet. They were all praise for the facilities provided by All India Radio and the organizers for feeding their countries' radio and the press. Besides correspondents and broadcasters, spectators had come from all over the world for the tournament. Indeed, Bombay wore a festive look from December 29, 1981 to January 12, 1982; the last day saw a grand finale with an impressive closing ceremony and the prize distribution by the President Mr. Neelam Sanjiva Reddy. The next World Cup will be hosted by England in 1986. For that six countries, Pakistan, West Germany, Australia, Holland, India and USSR have already qualified, on the basis of results at Bombay. Let us hope that India would meanwhile do its best to redeem its honour in 1986 in England.

—Spotlight, AIR

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OUR PUNJAB NEWSLETTER

Akali Unity in Peril

By : Sardar Bharpur Singh, Chandigarh

The Sikh history is repeating itself. The disunity is raising its head in the present day Sikh leadership as it did in the past. Master Tara Singh, a most sincere and devoted Panthic leader was, several times, victim of disunity but he recovered his leading position by his sincerity and devotion to Panth.

Sant Fateh Singh later was several times had his leadership of the Panth and the mantle of Master Tara Singh which devolved on him at stake. His determination of self-sacrifice—viz. to burn himself alive—many times brought about unity and disunity and at last the Panth rallied behind him on the question of creation of Punjabi Suba and the Sikhs got a truncated Punjab while Haryana gained much larger share than was due to them.

The Sikhs again are fighting an internal war—one section is led by Sant Harchand Singh Longowal, the other by Jathedar Jagdev Singh Talwandi and now Sant Jarnail Singh Bhindranwale and Jathedar Gurdial Singh Ajnaha have entered the political field though they are repeatedly saying that they have no political ambitions nor have they ever wanted to involve themselves in politics.

Sardar Gurcharan Singh Tohra, holding presidentship of S.G.P.C. for the last 10 years and also as a Member of Parliament has become a person round which serious dispute has risen in Akali leadership and the differences are deep seated and Panthic stakes are being ignored for personal stakes—viz. Sardar Tohra must be re-elected as chief of the S.G.P.C. and also must be again a Member of Parliament.

The Akali Dal (L) top leaders do not appear to lend their support to Sardar Gurcharan Singh Tohra on the ground that he had had enough of it. It is said, Sardar Parkash Singh Badal is keen to go to Parliament in place of Sardar Gurcharan Singh Tohra as for the present there is no political berth available for Sardar Badal. Similarly the president of the S.G.P.C. should now be some one else.

The Akali leaders are deeply involved in personal ambitions and their satisfaction even though it may be at the cost of split and disunity.

One result of this tug of war is that the points raised by Sant Harchand Singh Longowal with the Prime Minister, Mrs. Indira Gandhi have receded to the background.

The Akali Dal (L) does not seem to be too anxious or too ready to resume discussions of the Sikh demands placed by him before her and in the meantime anti-Sikh forces have started asserting themselves between the Akali leaders and the Prime Minister to the extent of opposing the demands of the Akali deputation even those which are purely of religious nature and do not concern Hindus in any manner.

The Hindus have all joined up Aryas, Sanatanis—whether political or non-political to defeat the Sikh aspirations—not only political aspirations but also religious ascendancy in Punjab. There are signs of frustration in Sikh circles due to the internecine differences among the top Akali leaders.

Sant Harchand Singh Longowal is now the supreme leader of the Akali Dal (L) and of Sikhs as a whole.

Punjab Garments Unit for Women

The Punjab Women and Children Development and Welfare Corporation has embarked upon an ambitious project of setting up a readymade garments plant at a cost of Rs. 84 lakhs. The project will provide employment to nearly 1,200 women over the next five years.

A market survey for readymade garments both for domestic use and for export purposes has revealed great scope for marketing of finished goods, according to a press release.

The first phase of the project may be completed during 1982-83 at a cost of Rs 41 lakhs. The plant which will be set up in Punjab, will comprise of one central unit and three field centres in the surrounding districts in the first stage. The plant will extend livelihood to needy women based upon the upgradation of their traditional skill in stitching.

Set up with an authorised capital of Rs. 5 crores, the corporation has come in a big way to ameliorate the socio-economic conditions of the women and improve the lot of children.

The corporation proposes to disburse loans totalling Rs. 3 crores to women entrepreneurs during 1982-83 for taking up various gainful occupations against the target of disbursement of Rs. 80 lakh loans during the current financial year.

It has sponsored cases of 502 women to the Indian Bank for grant of loans worth Rs. 70 lakhs. The bank has sanctioned Rs. 19.93 lakhs to 207 women entrepreneurs by December 1981 and the remaining cases are being processed. The corporation has sanctioned direct loans worth Rs 11 lakhs.

All women above the age of 18 are eligible for financial assistance from the corporation. Economic criteria based on family income has been adopted for fixing priority in sanctioning loans.

In a novel State-wide socio-economic survey conducted by the State Government during 1980, nearly 8.24 lakh families were identified living below the poverty line with their annual income below Rs. 3,600. Of these, 1.27 lakh households are headed by women, who are either widows, divorcees or legally separated women.

The Chief Minister, Darbara Singh, has asked the corporation to give priority in sanctioning loans to the depressed women so that they get new life and status in society by improving their financial position.

Loans are being sanctioned to women entrepreneurs under three schemes, namely direct loan to individual women entrepreneurs, loans to women organisations and loans to organisations dealing with the welfare of women and children in the State, at low rates of interest and on easy terms of repayment.

In addition, there is a 'margin money scheme' under which

entrepreneurs are helped to raise institutional finance.

The corporation has made a small beginning in sales of its stitched products through its stitching centre in Chandigarh. The products include readymade garments, items of household linen, embroidery goods and phulkari items.

It is also intended to grant loans for opening a network of standard creches to be run on commercial basis by qualified and unemployed women, who have aptitude for looking after children. It is planned to open 70 creches during 1982-83. These will enrol over 2,000 children.

Kendri Sri Guru Singh Sabha Bhopal (Madhya Pradesh)**Commendable Effort to Promote Sikhism**

Religion knows no frontiers, geographical or political. It does not recognise any barriers, colour or caste. It never discriminates between high and low. Inspired by such noble thoughts, Madhya Pradesh Kendri Sri Guru Singh Sabha, Gurdwara T.T. Nagar, Bhopal has made a commendable effort to start publication of a trilingual monthly—*Gurmat Samachar*—as a part of their programme to promote Sikh faith in that region. The objective has been well spelt. Religion, as taught by the Sikh Gurus, is not only international but it binds humanity together for a high purpose. For a Sikh, God is one and the human race is one. Colour, caste, sex and artificial barriers of countries have no meaning. It is, therefore, a religion which represents humanity and is badly needed in this strife-torn world, heading towards annihilation due to internecine wars resulting from hatred, greed, pride and undue worldly attachment.

To cover a wide range of readers, the monthly contains articles in Punjabi, Hindi, and English. The Sabha has held eight annual functions and Sardar Ishar Singh who is a member of the three-man Editorial Board is striving hard to further the cause. To organise camps for the purpose of free eye treatment is also a feature of their activities. To give it a broader perspective the journal is claimed as a representative organ of Madhya Pradesh Kendri Sri Guru Singh Sabha, Sikh Forum and Sikh Students Federation. Last issue of 1981 contains valuable information about Sikh Gurus, history and important personalities. It is an effort which other organisations should emulate.



Letters To The Editor

Conversion of Harijans to Islam

Sir, In the article, "Steps against Conversion" (The Tribune, 11 February, 82), Mr. Kuldip Nayar has raised the question of conversion of Harijans to Islam in the various parts of the country, which has already made many a Hindu leader lose his sleep. Some time back there was a similar hue and cry against the Christian Missionaries working in India. Now is the turn of Islam.

Religion is a personal matter. As such an individual has the right to choose any he/she decides to embrace. Bharat claims (in theory at least) to be a secular state; this is more the reason for the Government of India not to worry about the subject i.e. when an individual or even a group decide to embrace another religion.

Aurangzeb and other Muslim rulers of the past have been blamed for forcible conversion of Hindus to Islam. But to-day it cannot be said, when the democratic set-up in the country has given the reins of the Government in the hands of the majority community. However, in the absence of "force", the Government and the various other set-ups in the country have put forward the usual bogey of foreign hand and money, behind these conversions. Again, the Muslim rulers have been criticised for imposing *jazia* on the Hindu subjects, but to-day this practice has been carried out in a different form, i.e. by reservation of seats and offering other privileges to Hindu Harijans, with a minor change later in favour of the Sikhs and Buddhists. One must understand that, contrary to Hinduism, there must be some attraction

for the Harijans to go for Islam!

The fear expressed that these conversions "may provide the spark for Hindu-Muslim riots", is baseless unless, and as it normally happens, our leaders decide to create such a situation. Even otherwise, haven't such riots taken place in the country between these two communities? A commoner is least affected by such conversions. In any case Harijans are an absolutely independent identity; they should not be tagged to Hinduism.

Another point. When conversions to Hinduism take place, which has happened in this country after 1947, the press has failed to take notice of it. And there has been no flare up nor any fear of communal rioting. This speaks of communal outlook of the press in India.

As regards the Muslim bodies, numerated in the article, working for the spread of Islam, there are no less Hindu organizations, such as RSS, Vishwa Hindu Parishad, Arya Samaj, Virat Hindu Samaj and many others working for a similar purpose.

But the Gandhians should be happy over these conversions. In September 1936, when Dr. Ambedkar with his five crore followers wanted to embrace Sikhism, it was Mr. Gandhi who opposed it, and even threatened to go on a fast-unto-death! Mr. Gandhi had then said: "It would be far better that crores of untouchables of India should be converted to Islam, than they should become Sikhs."

—Lt. Col. Gulcharan Singh (Retd.)

Jullundur City

Repression against Sikh Nationalist

Sir, It looks as if the Govt. of India have chartered a course of action through its agents, with the active support of Sikh Baiters, of repression against the Sikh nationalists. I agree with the analysis of Bhai Hari Singh Shergill of Bombay, expounded in your weekly, that present Akali leadership is no match against the nuchiavellian, onslaught of Mrs. Indira Gandhi and her lackeys and show boys. Strangely, a part of Akali leadership is still expecting justice from Mrs. Gandhi even after her announcement of an accord by three states on Punjab river waters.

Sardar Jaswant Singh Kanwal of Dhudhike, in an open letter to Akali Sikh brethren, has exposed the hollowness of the Akali strategy vis-a-

vis the present position of the Panth in India in Indo-Canadian Times (of Vancouver dated Jan. 22, 1982). He has advocated that a real Panthic convention be called at Akal Takht by its Jathedar and future course of action for the Panth in India should be chartered out and Panthic Hukamnama should be proclaimed from this seat of authority.

Panth should be united in thought and action to defeat the designs of the present anti-Sikh regime. As so aptly stated by Jathedar of Akal Takht, with the blessings of Guru Gobind Singh and the active support of Sikh martyrs, the Panth will come out victorious from the present precarious situation.

—Jagtar Singh Sidhu California(U. S. A.)

U.K. TV Broadcasts Sikh Service

The first broadcast by Britain's independent television network of a complete Sikh religious service took place last week—from the Sikh gurdwara in the large industrial city of Newcastle Upon Tyne, says a BIS release.

The gurdwara serves a Sikh community of some 10,000 people. The "format" for the broadcast was planned in consultation with Sikh community leaders so that it would be understandable to non-Sikh members of the many religious beliefs now found in Britain.

Widow of Shahid Partap Singh Passes Away

Sardarni Harnam Kaur, widow of Shahid Partap Singh, died in Delhi on February 22, 1982 following brain haemorrhage. She was 78.

She was cremated at the Lodhi Garden crematorium. Wreaths were placed on the

body on behalf of the Delhi Gurdwara Prabandhak Committee, and other Sikh religious organisations.

The home minister Gyani Zail Singh, visited her South Delhi residence and placed a wreath on the body.

Sardarni Harnam Kaur's husband had sacrificed his life in 1918 while trying to stop a train carrying Sikh prisoners at Punja Sahib station, now in Pakistan, to serve them "Guru-ka Langar" (community lunch) despite the government's refusal to allow him to do so.

Manjit Singh Dua to lead India

Manjit Singh Dua will lead India in the Table Tennis Tests against the visiting Japanese team to be held from Feb. 24 to March 4 according to Mr. M. C. Chozhan, Secretary Table Tennis Federation of India.

The Test matches will be held at Ratlam, Ajmer, Meerut, Delhi and Madras while exhibition matches will be played at Bombay and Lucknow.

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6. Names and addresses of individuals who own the newspaper and partners or shareholders holding more than one per cent of the total capital.
(1) Ghanisham Singh
(2) Charanjit Singh
6, Northend Complex, R.K. Ashram Marg, New Delhi-110001.

I, Charanjit Singh, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Sd/- Charanjit Singh,
Publisher.

27.2.1982

Cultural and Social Activities in Capital

By : Sardar Piara Singh, M.A.

Under the auspices of Languages Department, Patiala, Punjabi Drama Competition was organised at Mavalankar Hall on February 18, 1982 through the efforts of Shri O.P. Anand, Asst. Director, Languages, Punjab and Convener Literary Centre, Punjab Bhawan, New Delhi. Malwa Rangmanch Delhi staged "Bagane Bohar Di Chhawan" and another "Baba Bantoe" by Dr. CD Sidhu of Hansraj College was staged. The function was inaugurated by Justice Mohinder Singh Joshi, a prominent short story writer. The Judges, Prof. Kamlesh Uppal and Gyani Kuldip Singh adjudged the former drama as first and an award of rupees one thousand was given to Malwa Rangmanch. This step to popularise serious and literary dramas in the capital has been very much appreciated by lovers of Punjabi language and literature as certain dramatic associations has lowered the standard of Punjabi dramas in the capital and degraded Punjabi language and culture.

Punjabi Programme

During this week listeners were delighted to hear 15 minute Shabad Kirtan by Bhai Karam Singh Parwana from Delhi Door Darshan. Sardar Sulakhan Singh, President DGPC, delivered a talk on national integration and did well to include the role of Sikh scriptures, Sikh Gurus and the services of Sikh generals and soldiers which go a long way for the integration of the land. In another talk on family welfare Shri Balram Jakhar, Speaker, Lok Sabha spoke in chaste Punjabi.

Sikh Intelligentsia Meet

All India Sikh Council headed by Sardar Sucha Singh Anand and Sardar Man Singh General Secretary, organised a two day meet of the Sikh intelligentsia was held at National Sports Club of India, New Delhi. Bhagat Puran Singh of Pingalwara Amritsar was honoured for his meritorious services to the suffering humanity and untiring efforts to raise funds for the purpose and his life-long devotion to the cause. The meet also discussed the need and ways and means for an English Daily to be published as an organ to express Sikh feelings and view point. The learned speakers also touched the burning problems concerning the Sikh community

While inaugurating the meeting Dr. Inderjit Singh, former Chairman, Punjab and Sind Bank said that he supported the cause and

appreciate the zeal and honesty with which the problems are discussed.

Talk By Dr. Gopal Singh

Young Sikh Cultural Association, Rajinder Nagar, is rendering great service for the propagation of Gurbani and Punjabi literature. It manages Guru Nanak Library and the attached reading room. Weekly Gurmat classes are also held.

In one of the meeting Dr. Gopal Singh gave the background of religious sentiments which prompted him to undertake the stupendous task of translating Adi Granth into English. The talk gave instructive details about Sikh thoughts, historical facts and social dealings of the community. He stressed the universality of Gurbani and told the gathering that it was Sardar Partap Singh Kairon who had extended help for the publication of the translated version of Adi Granth. It has enabled men of international repute like Jawaharlal Nehru, Dr. S. Radhakrishnan, Pearl Buck and others to comprehend Sikh thoughts through the pages of the four volume translation. He appealed to the Sikh youth to read and preach Gurbani passionately.

Release Of Books

The Union Minister of State for Supply and Rehabilitation Sardar Buta Singh was the Chief Guest at a meeting convened by leading literary and cultural societies of Delhi at the Conference Hall, Sapru House, in connection with the release of two books of Dr. Mohinder Kaur Gill entitled 'Hun Tun Saligram Nahin' (a collection of poems) and 'Viharak Punjabi' (functional Punjabi). "I am overwhelmed with joy to participate in the function of literary giants and feel innermost satisfaction to release these scholarly works", said Sardar Buta Singh while releasing the books.

The function was presided over by Justice M.S. Joshi (Retired), several speakers who addressed the gathering and evaluated the works of Dr. Gill.

Social And Personal

Tha Anand Karaj of Sardar Kawal Jeet Singh, son of Sardar Gurdial Singh Hora, Editor Sunder Samachar and Secretary Sri Guru Singh Sabha, Karol Bagh; was solemnised with Bibi Gur Preet Kaur. To meet and bless the newly weds Hora family hosted a reception which was attended by various shades of people.

COURT NOTICES

In the Court of
Shri Jagdish Chandra,
District Judge, Delhi.

Guardianship Act Case No. 16/82
Sathya Kumar s/o Sh. S.K. Ramanathan, r/o 6, Gill Nagar, Madras-94.

versus ...Petitioner

1. State, 2. S.O.S. Childrens' Villages of India, 506-507 Vishal Bhawan, 95, Nehru Place, New Delhi.

The petitioner above-named having applied to be adoption/appointed the guardian of the person and property of minor Miss Shailja, born on 15-6-1980. The 27th day of February, 1982 has been fixed for hearing of the application, and notice is hereby given to general public that if any other relative, friend, kinsman or well-wisher of the aforesaid minor desire to be appointed or declared as guardian of the person of the said minor or desire to oppose the application of the petitioner aforesaid, he should enter appearance in person in the Court. On the aforesaid date and be prepared to adduce evidence in support of his claim to such appointment of declaration or in support of this opposition to the application of the petitioner aforesaid.

Given under my hand and the seal of the court. This 23rd day of February, 1982.

Sd/- District Judge,
(Seal) ——— Delhi.

In the Court of
Sh. Jagdish Chandra,
District Judge, Delhi.

Guardianship Act Case No. 55/82
Darshan Lal Sadana s/o Sh. Jai Kishan Sadana, r/o H. No. 9136, Multani Dhanda, Paharganj, New Delhi.

versus ...Petitioner

Foster Care Home Services, Gulabi Bagh Market, Gulabi Bagh, Delhi.

The petitioner above-named having applied for adoption/appointed the guardian of the person of minor Master Ashish Sadana, born on 9-9-1978. The 3rd day of March, 1982 has been fixed for hearing of the application, and notice is hereby given to general public that if any other relative, friend, kinsman or well-wisher of the aforesaid minor desire to be appointed or declared as guardian of the person of the said minor or desire to oppose the application of the petitioner aforesaid, he should enter appearance in person in the Court on the aforesaid date and be prepared to adduce evidence in support of his claim to such appointment of declaration or in support of his opposition to the application of the petitioner aforesaid.

Given under my hand and the seal of the court. This 23rd day of February, 1982.

(Seal) Sd/- District Judge, Delhi.

In the Court of
Shri Jagdish Chandra,
District Judge, Delhi.
Guardianship Act Case No. 78/82

1. Kishan Ram Chand Bhawan s/o Mr. Ram Chand 2. Mrs. Vimla Kishan Chand w/o Kishan Ram Chand both r/o 2, Dhadoya Close Flat No. 3, 1st Floor Ikoyi Lagos (NIGERIA).

versus ...Petitioners

1. State

2. Mrs. Deep Duggal, Social Worker r/o E-2, Defence Colony, New Delhi.

The petitioners above-named having applied to be adoption/appointed the guardian of the person of minor Baby Archana born on 28.1.1982. The 1st day of March, 1982 has been fixed for hearing of the application, and notice is hereby given to general public that if any other relative, friend, kinsman or well-wisher of the aforesaid minor desire to be appointed or declared as guardian of the person of the said minor or desire to oppose the application of the petitioner aforesaid, he should enter appearance in person in the court. On the aforesaid date and be prepared to adduce evidence in support of his claim to such appointment of declaration or in support of his opposition to the application of the petitioner aforesaid.

Given under my hand and the seal of the court. This 18th day of February, 1982.

Sd/- District Judge,
(Seal) ——— Delhi.

In the Court of
Sh. Jagdish Chandra,
District Judge, Delhi.
Guardianship Act Case No 56/82

Sh. Harkishan Singh Bhalla s/o Sohan Singh, r/o ED-57, Tagore Garden, New Delhi-27.

versus ...Petitioner

1. The State, 2. S.O.S. Childrens' Villages of India, 506-507, Vishal Bhawan, 95, Nehru Place, New Delhi.

The petitioner above-named having applied to be adoption/appointed the guardian of the person and property of minor Harmit Singh, born on 24-2-81. The 6th day of March, 1982 has been fixed for hearing of the application, and notice is hereby given to general public that if any other relative, friend, kinsman or well-wisher of the aforesaid minor desire to be appointed or declared as guardian of the person of the said minor or desire to oppose the application of the petitioner aforesaid, he should enter appearance in the court. On the aforesaid date and be prepared to adduce evidence in support of his claim to such appointment of declaration or in support of his opposition to the application of the petitioner aforesaid.

Given under my hand and the seal of the court. This 23rd day of February, 1982.

(Seal) Sd/- District Judge, Delhi.

Judicial Enquiry into Jathedar Santokh Singh's Murder

A Delhi High Court Judge will enquire into the assassination of the President of the Delhi Gurdwara Prabandhak Committee, Jathedar Santokh Singh, who was allegedly gunned down by Sardar Sohan Singh Sandhu on December 21 last year.

Mr Justice Yogeshwar Dayal will comprise the one-man Enquiry Commission, according to a notification issued by the

Lieut-Governor of Delhi, Mr Sunder Lal Khurana. The commission will also enquire into the circumstances in which Sardar Sandhu was killed.

Describing the incident as "unfortunate", the notification specifies that the commission will also try to ascertain who others were involved in the crime.

The commission is expected to complete the enquiry and submit its report within three months. It will recommend measures which may be adopted to prevent the recurrence of such incidents.

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